ΒΙΟΣ ΕΠΟΥΡΑΝΙΟΣ,
OR THE
CHARACTER
OF
An Heavenly Converſation,
Being the ſubſtance of a
SERMON
lately preached in
YORKSHIRE,

By JOHN HUME *M. A.* and now Rector of *Yelling* in *Huntington-ſhire.*

Profeſsis Chriſtianæ religionis militiam, non eſt medium inter Angelos & Dæmones, aut enim erunt Angelis ſimiles, vel Dæmonibus haud impares. Hieron.

CAMBRIDGE,
Printed by *John Hayes*, Printer to the Univerſity, 1670.

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To the Right Worſhipful,
the Lady
CATHERINE CHOLMELEY,
the Vertuous Relict of
Sr HENRY CHOLMELEY
of *Newton-Grange* in *Yorkſhire*,
late deceaſed.

MADAM,

IT hath pleaſed the Divine Providence to order the lines of my habitation at a large diſtance from you, ſo that I cannot perſonally pay thoſe reſpects and ſervices to your Ladyſhip, which your many and multiplied favours enjoyn me to; hence I take the boldneſs to preſent you with theſe few ſheets, which may be as a

ſtanding Monument and teſtimonial of my gratitude; and I make no queſtion of a Candid reception of theſe papers from your Ladyſhip; ſeeing your doors lately were ſo freely open to the Authour, in the day of his diſtreſs, when he was unfit for publick ſervice, and lay under the proud triumphs of a Chronical diſtemper. I find how Saint Jerome *Dedicated ſeverall of his Commentaries, and other exquiſite Pieces which he penned, to* Euſtochium, Marcella, Paulina, *and divers other Roman Virgins and Matrons, which may well Apologize for me in this particular, ſeeing your Ladyſhip doth Sympathize with thoſe renowned Saints, whoſe underſtanding in the ſacred Oracles was ſo remarkable, and ſtupendious. Indeed it had been more modiſh (as it is accounted now adays) to have tendred to your Ladyſhip, ſome quaint Romance, ſome ſpeculative rarity, or the ſolution of ſome ſtrange Phenomenon; many thinking that* Abanah *and* Pharpar *rivers of* Damaſcus, *are more excellent then the waters of* Jordan, *or the pool of* Siloam: *but you know my Profeſſion leads me to the* Goſpel of Salvation; *and I know your Ladyſhips temper to be ſuch, that though you have a large acquaintance with the controverſies of nature, yet nothing is ſo reliſhing to your* Spiri-

Spiritualized appetite, as the certain Topicks and concluſions of ſacred Scripture; from whence I take the confidence to repreſent to your view, (as an encouraging pattern) the holy deportment of angelical Beings, examples beyond the reach of Momus, *or the envy of a querulous reprehender; and I muſt beg your Ladyſhips pardon, if I tell the world, that I believe few of your Sex go beyond you, in theſe ſupernal excellencies I am treating of, viz.* unity, purity, obedience, thankfulneſs, *and* the conſtant ſervice of the great Creatour, *the fruit and ſweetneſs of which you will undoubtedly reap, when theſe heavenly meſſengers ſhall gather the Elect, from the ſeveral quarters of the ſpacious world; then ſhall your Ladyſhips fervent piety, diffuſive charity, your aſſiduous meditations, and daily ſupplications, together with your worthy reſpect to the Lords Embaſſadours, receive their promiſed retribution. I have no more, but to importune the Divine Majeſty, that he would bleſs your Ladyſhip with all manner of bleſſings in our common Saviour, that he would be the ſtaff and ſupport of your declining age, that his candle may ſhine upon your head, and your tabernacle may be in peace, that your ſeed may be great, and your offſpring as the graſs of the earth, that you may come to the grave in a full*

age,

age, as a ſhock of corn cometh in his ſeaſon, and after all, may be made eternally happy with the full enjoyment of that beatifical viſion, which the Saints long and wait for: And this ſhall ever be the fervent option, of

Madam,

Your Ladyſhips moſt obliged,

and moſt humble Servant

JOHN HUME.

Text:

Text: Philip. 3. ver. 20.

For our Converſation is in Heaven.

HOly Saint *Paul* being deputed by God to be the Apoſtle of the Gentiles, made it his buſineſs to reveal the glorious Myſteries of the Goſpel to thoſe forlorn heathens, who ſate in darkneſs and under *the region of the ſhadow of death*; and Heaven bleſſing his attempts and ſpiritual enterprizes, he was a main inſtrument in the conſtitution of ſeveral flouriſhing Churches, whereof this of *Philippi* was one; which was a famous city and the Metropolis of *Macedonia*: and to the believers here he writes by *Epaphroditus* from *Rome*, where he was in bonds for the ſake of the Goſpel. Like as an indulgent Father fearing that his child being diſtant from him ſhould run into ſome miſcarriage or irregularity, writes a pathetical and moving Epiſtle to him that he may obſerve a right decorum; ſo our Apoſtle, being abſent from his *Philippians*, writes his counſelling lines to them, that their Converſation may be ſuitable to their profeſſion; and that they may keep within the due bounds and juſt dimenſions of holineſs and piety. And whereas ſome had made a ſad excurſion, left the way to *Sion* and turned their faces towards *Sodom*, neglecting God and ſerving their luſts, therefore he adviſes them not to imitate ſuch men of *Belial* and children of perdition, but that they would follow the holy ſteps and pious example of him

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their ſpiritual guide, and other eminent ſervants of Jeſus Chriſt, who were λύχνοι καιόμενοι burning and ſhining lights in their generation; and the reaſon why they ſhould walk after his pattern and write after his copy (he tells them) is this, *Our Converſation is in Heaven.* Which words have various interpretations amongſt the learned: *Grotius* oppoſes them to the τὰ ἐπίγεια φρονοῦντες *minding earthly things*; and makes this the ſenſe, *nos animo in Cœlo ſumus & Cœleſtia cogitamus*, our hearts are in heaven, and heavenly things are the objects of our meditations. *Eraſmus* makes them run thus, *nos ad Cœleſtem civitatem non terrenam pertinemus*, Heaven is the countrey to which we do belong, and which we are haſtning to. *Beza* makes the words ſound thus, *ut municipes Cœli nos gerimus*, we are free citizens and denizens of Heaven, having a right and a title to all its priviledges; for ſay he and others, the word πολιτεύειν ſignifies *magiſtratum gerere, vel munus aut officium aliquod concreditum adminiſtrare*, the management of ſome great office which hath worth and dignity annexed to it. But for all this 'tis well enough tranſlated, *our Converſation:* for Saint *Paul* ſpeaking of his private Converſation ſays, πεπολίτευμαι τῷ Θεῷ, *I have lived in all good conſcience before God to this day.* And *Grotius* cõmenting upon the words, acknowledges that πολιτεύεσθαι *Græcis ſcriptoribus eſt vitæ genus ſequi*, this word may have relation to any private courſe or ſtate of living: and *Beza* ſpeaks the ſame upon the ſame words. *Cornelius à Lapide* & *Gorran* amongſt other interpretations expreſs the ſenſe of the words thus, *in terris agimus vitam puram & ſanctam, qualem Angeli agunt in Cœlis*: our Converſation is ſuited and ſquared according to the carriage and demeanour of the Angels in Heaven; and *Piſcator* tells us, that the word πολιτεύεσθαι, which we tranſlate to have a Converſation, *generali ſenſu accipitur de moribus & actionibus externis*, in its general notion hath relation to manners and external

Grot. in locum.

Eraſm. in locum.

Beza in locum.

Acts 23. 1.
Grot. ibid.

Cornel. à Lapide & Gorran in locum.

ternal actions, and ſo the ſignification of the Text in a good ſenſe may be this, We lead a heavenly life, we have an eye to the glorious and unſpotted Angels, and with them do ſpend our time in the ſerving, obeying and praiſing of the God and Father of our Lord Jeſus Chriſt; we do as the Angels do, therefore make us your patterns and examples. Now becauſe theſe words are uſually ſpoken of, and treated upon according to ſome of the other interpretations, I ſhall not make any other enlargement upon the former gloſſes, but ſhall handle them in this laſt acceptation, and ſo from hence inſiſt upon this propoſition or Doctrine,

That it is the duty of Chriſtians upon earth, to be ſuitable and conformable in their carriages and converſations to the Angels in Heaven.

And here I ſhall examine the Angelical Converſation, and ſhew how ours ought to be ſimilar and proportionable thereunto.

1. And firſt the Angels in Heaven lead a Converſation full of purity, there is no filthineſs or uncleanneſs amongſt theſe Spiritual eſſences; holineſs is there drawn to the life, and purity is in its flower; there is no filthy Sodomite, no prophane *Eſau*, or defiled *Reuben*; no pitch of iniquity ſtains their white robes, all pure Ermins, none wallowing in the mire of any ſinful abomination. 'Tis true indeed, *the Heavens are not pure in Gods ſight*, and *his Angels he chargeth with folly*; not as if there were any reall pollution in the Angelical nature, but 'tis ſpoken in a comparative way, as if *Eliphaz* ſhould ſay, All the holineſs of Angels is impurity, and all their wiſdom darkneſs and folly, if it be laid in the ballance with the wiſdom and holineſs of the ever-glorious God; according to that in the 1 *Corinth.* 1 *Chap.* 25. *ver. the fooliſhneſs of God is wiſer then men, and the weakneſs of God is ſtronger then men*; but as to the Job 4. 18.

Angels this we know, that as they are mighty in respect of their power, 2 *Thes.* 1. 7. so they may be termed holy in respect of their unspotted purity.

So Christians should evidence an Heavenly Conversation by their purity, they name the name of Christ & should depart from iniquity: for indeed Christianity is nothing else but an imitation of the divine nature, and a reducing of a mans self to the image of God, which consists in righteousnes and holiness. That Christians should be pure was shadowed out in the first Centuries of the Church, when as those who were baptized, for certain days together wore their white Stoles, betokening the holiness of the state into which they were translated; which made the Deacon bring out the white garment to one *Elpidophorus* that had revolted from the faith, telling him that he would keep it as a monument and memorial of his Apostacy. So the Primitive Christians made a strict Covenant that they would not run into the noted crimes of theft, robbery, or adultery; or into the more private evils of breaking trust, or denying to restore the committed pledge: thus it becometh us. And

Niceph.

Sic Plinius secun. ad Traj.

Euseb. lib. 3. *cap.* 30.

1. Let purity go along with our meditations. God hath implanted in man a pondering, consulting faculty; whereby he can exercise a reflex act, and hold a conference with his own soul: sometimes we retire and sequester our selves (as is our duty) from the clamours of our worldly transactions, then should our thoughts be holy, then should we meditate of Gods works of wonder, of his acts of creation and providence, of his power in forming, and care in preserving sublunary things; thus *David* considered the Heavens, *the Moon, and the Stars which God had ordained.* We should think of our primitive purity, our wilful apostacy, our gracious recovery by Jesus Christ; of our present estate and condition, our future decay and dissolution; the

The moralist calls it Βάλδυσις, which he defines to be τῆς Ψυχῆς λογισμὸς, περὶ τῶν πρακτῶν, *Aristot.*

Psal. 8. 3.

the joyes of Heaven, and the miſery of thoſe that ſhall ſuffer a ſeparation from God. Two Cardinals riding to the Councel of *Trent*, found a poor man mourning over a Toad; being asked the reaſon, he told them he was in contemplation of Gods goodneſs, who had not made him like that ſorry and contemptible creature; which made one of them cry out with Saint *Auguſt. Indocti cœlum rapiunt*, the illiterate take Heaven by violence. We ſhould have a care that in our meditations we entertain not a thought derogatory to the Divine Grandeur, or an imagination which oppoſes it ſelf againſt the intereſt of Chriſt; that our thoughts be not as the filthy ſteamings of the bottomleſs pit; that we deviſe not iniquity upon our beds, and in the morning practiſe it when it is in the power of our hands: that we be not as the fool who ſaid in his heart *there is no God*; let us rather be as *David* whoſe meditation of God was ſweet; and as the bleſſed man whoſe *delight is in the law of the Lord*, and who *meditates in it day and night.* Micah 2. 1.

2. Let purity alſo accompany our expreſſions. The tongue is a member ever in uſe, let us accuſtom it to ſpeak the language of *Canaan*, and words ſavoury and gracious, and tending to the edification of the hearers. Evil communication, and filthy ſpeaking, let it be far from us; let us not uſe our tongues to daub over a ſpecious ſin, a notorious crime, leſt we prove the Devils Oratours; that our words be not as poiſonous arrows let fly againſt holineſs and piety, wounding Chriſt through the ſides of religion: let us beware that our tongues be not ſet on fire from Hell, venting nothing but wrath and paſſion, and ſo we be incendiaries anddiſturbers of thoſe communities and ſocieties in which we are placed. Above all let us take heed of vain ſwearing, Atheiſtical expreſſions, profane and frothy jeſts, the Dialect of the ungodly, and the mode of αἰσχρολογία. Coloſ. 3. 8.

Ἐπῳδὴν πικρὰν καὶ μοχλὸν, καὶ ἑαυτὸν θήσομεν ἑαυτοῖς, ἐὰν ῥῆμα ποτὲ φορτικὸν ἐκπηδήσῃ τῶν ὀδόντων. Chryſoſt. *in* 4. *Ephe. Hom.* 14.

our licentious times; remembring that blaſphemy is a ſin which directly ſtrikes at the Divine Majeſty, and they are as inexcuſable who abuſe Chriſts Name, now he is reigning in Heaven, as thoſe Jews who managed his Crucifixion here upon earth. Let us therefore imitate the kingly Prophet, who kept his mouth with a bit and a bridle, leſt he ſhould offend: and as thoſe pious ones, *Mal.* 3. 17. who *ſpake often one to another*, and encouraged each other in the ſervice of God in times of profaneneſs and Apoſtacy.

Non minùs peccant qui Chriſtum blaſphemant regnantem in Cœlis, quam qui crucifixerunt ambulantem in terris. Auguſtin.

Fur vel raptor contumeliam infert Deo in poſſeſſionibus ſubditorum, homicida in ſubditis; blaſphemus verò ei contumeliam fert in propriâ perſonâ: ſecundùm enim ſublimitatem perſonæ cui committitur offenſa, augmentatur culpa. Parald. *lib.* 2. *de vitio Linguæ.*

3. Purity alſo ſhould go along with our actions; and we ſhould have engraven upon them, *holineſs unto the Lord*: a bribe ſhould not cleave to our fingers, nor with *Ephraim* ſhould we hold the balances of deceit; fraud and conſenage, oppreſſion and rapine ſhould be abhorred by us: the tears of the needy muſt not be our drink, nor their groans our muſick. We ſhould not build our cities with bloud, nor eſtabliſh our houſes by iniquity, *leſt the ſtone cry out of the wall, and the beam out of the timber anſwer it*, and ſo we conſult ſhame to our houſes, and ſin againſt our ſouls. We ſhould not uſe *Ziba's* policy to get an eſtate; nor *Jezabels* cunning, to obtain a vineyard; nor the ſubtilty of that *Roman Emperour*, who did advance to the higheſt offices, the covetous and moſt rapacious extortioners, on purpoſe that after they had notably enricht themſelves, to make them criminals, and ſo to ſeize upon their fortunes. Let us not do ſo, conſidering riches ill got prove like mountains of ſnow which preſently melt away, and ſeldome make happy the third generation. Therefore let that of the Apoſtle ſound in our ears con-

Suetonius de Veſpaſ.

continually as a counterbane againſt all injuſtice, 1 *Theſ.* 4. 6. *Let no man go beyond or defraud his brother in any matter, for the Lord is the avenger of all ſuch.*

2 The Angels in Heaven lead a converſation full of Unity; there are no ſtrifes or unneceſſary jarrings; no diviſions amongſt them, like thoſe of *Reuben*; no ſtruggling, like *Jacob* and *Eſau*, for priority in the new *Jeruſalem*. There is no oppoſing *Jannes* or *Jambres*; no *Sheba* to blow the trump of rebellion; no hot diſputes and unbrotherly cavils; no Harpyes or Vultures amongſt theſe birds of *Paradiſe*, but a rare harmony, a ſweet compoſure, united affections, the ſpiritual love-knot firmly tied; all agreeing in the ſervice of the great Creatour: ſo we ſhould manifeſt our *Converſation to be Heavenly*, by our Unity; and ſhould endeavour to promote it,

1. In the ſtate or kingdom in which we live; and to this purpoſe ſhould have a care of civil and inteſtine diſſentions, of taking the gantlet up one againſt another, of ſetting *Manaſſeh* againſt *Ephraim*, and *Ephraim* againſt *Manaſſeh*; this will tend to our hurt and prejudice, diviſion being the true forerunner of deſtruction; which the heathen repreſented to his ſons by a parcel of arrows, which being in a bundle could not be broken, but taken ſingly were preſently ſnapt aſunder. Unity makes a people ſtrong and victorious, formidable and powerful, but when they crumble into Sects and Factions, then like *Reuben* they loſe their excellency, and become weak as water. The *Grecian* Monarchy was glorious while the power was concentred in *Alexander*, but when divided, *Ptolemaus Lagus* ruling *Egypt*, *Antigonus* in the leſſer *Aſia*, and *Perdiccas* in *Macedon*, it loſt much of its primitive luſtre, and was overtopped with the *Roman* greatneſs. It is moſt true of Kingdoms what is reported of the pumice ſtone, *grandis innatat, comminutus mergitur*, being in

Scylurus.

Fulcrum eſt imperiorum ſervare religionem & unitatem. Lipſius.

in one entire lump it ſwims, but when once broken it ſinks in the water; ſo they; Unanimity makes them ſtand and number out their peaceable Centuries, but diviſion takes the Crown from the head, and lays their honour in the duſt; ſo that thoſe places that looked big in the records of fame, lye now obſcure under the line of confuſion, and the ſtones of emptineſs. Therefore let us ſtrive to preſerve national peace, and then we may expect it ſhall be with us, as with the holy tribes in the days of *Solomon, Judah and Iſrael dwelt ſafely, every man under his Vine and Fig-tree, from Dan even unto Beer-ſheba*, 1 King. 4. 25.

2. Let us labour after Unity in the Church and Eccleſiaſtical aſſemblies; imitating the Primitive Converts, who were *all of one mind*; and like to the people in *Zephaniah, Chap. 3. ver. 9.* who were to ſerve the Lord *with one conſent*. We ſhould be careful to ſhun the *Corinthians* Schiſm, *I am of Paul, I am of Apollos*; and the altercations of the Church in the days of *Arius* and *Athanaſius*, who differed ſo much in their Doxologies. Nothing is more ſad and un-edifying then contentions among Profeſſours; when the Preachers Pulpit, and the peoples pews claſh one againſt another, it takes off the beauty from our Religion, and ſhuts the door againſt thoſe, that (it may be otherwiſe) would have entred into the fold of Chriſt. So ſharp and virulent they were in the Sacramentarian Controverſie, that *Strigelius* wiſhed himſelf in the grave; and it was one of *Luthers* prayers about the ſame time, a piece of his Litany, *ab inutilibus quæſtionibus liberet Dominus ſuam eccleſiam*, that God would deliver his Church from needleſs and diſtracting queſtions: and the truth is, axes and hammers, troubleſome diſputes, and contentious broiles, ſhould not be heard in Gods Sanctuary; ſmooth Evangelical Doctrines, and the New Commandment (our Saviours Legacy) ſhould be imbraced by us.

Unus Deus enim, & Chriſtus unus, Eccleſia ejus una, & fides una, & plebs in ſolidam corporis unitatem concordiæ glutino copulata. Cyprian. *de unit. Eccleſ.*

Melch. *Ada. in vit. Theol. Germ.*

us. There was little of God in the earthquake, the rending wind, and the flaming fire; the ſoft ſtill voyce was his Emblem. Paſſion and animoſities are not off-ſprings of heaven, but branches iſſuing from the root of bitterneſs: therefore let us follow peace, let not the cloak of jealouſie, but the garments of love be in faſhion amongſt us: and if we will be medling with Drum and Trumpet, let it be to ſound a retreat, and beat a parley in order to the allay of thoſe hoſtilities which have peſtred the Church of God; remembring alway *beati pacifici, bleſſed are the peacemakers, for they ſhall be called the children of God.* 1 Kin. 19. 11, 12.

Non invenitur Deus in turbine impetuoſo, in fragore vel igne, ſed in voce placidâ, i. e. in Spiritu mansuetudinis, Clarius *in loc. Citat.*

3. The Angels lead a converſation full of order and regularity. That there is a beautiful order amongſt theſe celeſtial ſpirits almoſt all the Fathers have aſſerted, eſpecially *Dionyſius* and *Gregory* have been ſo poſitive, as to divide them into three ranks or Ternions. As

1. Seraphim, Thrones, Cherubins.
2. Dominations, Principalities and Powers.
3. Mights, Arch-angels and Angels And the above named *Gregory* allegorizing upon that place where 'tis ſaid, *the woman having ten pieces of money loſt one,* applies it to our purpoſe; the piece which was loſt, ſays he, was the part of the faln Angels, the other nine were the nine orders of Angels who kept their ſtation; and the finding of the money again was by making man in their ſtead: and commenting upon the 28 of *Ezek.* and 13. *ver.* he makes the nine pretious ſtones there mentioned to be the nine orders of Angels. The Jews alſo have an ancient tradition, that there are ſeven principal Angels which miniſter before the throne of God and are called Arch-angels; theſe they ſay are the ſeven eyes of the Lord which run to and fro through the whole earth, *Zech.* 4. 10.

Vide Grot. *in* Rom. 8. 38. *ubi affirmat eſſe aliquos majores angelos & in Regno Cælorum, & in regno Satanæ.*

Gregor. *in* 15. *Homil. ſuper* Luc. *Ordines Angelorum approbat* Aquinas, *& affirmat eos manere quoad diſtinctionem graduum poſt diem judicii,* Aquin. *prim. part. Quæſt.* 108. *art.* 7. *Vide* Mede *in locum.*

And thoſe that are againſt the Hierarchies of *Dionyſius*, yet acknowledge an order amongſt the Angels *quoad officium*, though not *quoad naturam*, as they determine. But eſpecially the holy Scriptures ſeem to countenance this aſſertion, by telling us of the Archangel, of Thrones, Dominions and Principalities, which make it at leaſt a probable doctrine. So we; our Converſation ſhould be heavenly as to its order, which as I ſaid of our Unity, ought to be conſpicuous both in our Civil and Eccleſiaſtical polity.

Hiero. Zanc. *de operib. Dei, lib. 2. cap. 14.*

1. As to the Civil Government, order ſhould be there: every one ought to know and keep his ſtation: Order was obſerved by God in making the greater and leſſer lights, and by giving to man, as a more noble creature, the preheminence: Order is obſerved by the irrational creatures, the fowls of the air, and beaſts of the field follow their reſpective leaders; The ſtarrs in their courſes fought againſt *Siſera*. It is not fit that every Swain ſhould get into the Oak of Reformation, nor that the vulgar multitude ſhould equalize themſelves with thoſe whom God hath dignified with nobility. God hath made high and low, rich and poor; not onely the heards-men, but the Nobles of *Tekoah*. The very Heathens cried out of irregularity, when *Vendidius Baſſus* (one of a mean parentage) was choſen Conſul; and looked upon it as the greateſt rarity their times had produced. Add to this, how the book of God hath declared to us the fatal *Exit* of *Corah*, *Dathan* and *Abiram*, who were famous (or rather infamous) for their conſpiracy againſt *Moſes* and *Aaron*. A levelling principle hath no warrant from the divine oracles, therefore let us all order our ſelves lowly and reverently to our ſuperiours; let not the

Grues unum ſequuntur ordine literato. Hiero. *epiſt. ad Ruſt.*

Rex unus apibus, dux unus gregibus, & in armentis rector unus. Minut. *in octav.*

Aulus gell. *noct. Attic.* Plutarch. *in vit.* Anton.

Οὐδὲν γὰρ ὕτως οἰκοδομεῖ ὡς εὐταξία, τάξις μήτηρ οὖσα τῶν ὄντων ἔστι, καὶ ἀσφάλεια. Ariſt. *in Metaph.*

the child behave himſelf proudly againſt the ancient, and the baſe againſt the honourable, *Iſa.* 5. 3. remembring, that it is but fit and reaſonable, that the leſſer Sporades ſhould always vail to the ſtarrs of the firſt magnitude.

2. Order in like manner ſhould be obſerved as to the Eccleſiaſtical regiment. 'Tis not fit every ignaro ſhould turn Preacher, that the *Gibeonite* who is a hewer of wood, ſhould take upon him ὀρθοτομεῖν to divide the Word of Truth, or that the tradeſman ſhould throw off the leathern apron and inveſt himſelf with the linen Ephod; or that thoſe ſhould climb into the mount with *Moſes*, who ought to ſtand below with the people. God is not the God of confuſion, but of Order in the Churches, 1 *Cor.* 14. 33. *Separate me*, ſays he, *Barnabas and Saul*, for the work I have for them to do: and how critical would Saint *Paul* have *Timothy* in Impoſition of hands; ſhewing that Ordination ſhould not be given for fear and favour, but to the moſt holy and deſerving; as *Alexander* left the Empire τῷ κρατίστῳ to him that was the beſt and meeteſt for rule and government. And indeed want of Order hath been the riſe of thoſe moſt pregnant Hereſies which have been the trouble of our Church and the bane of our Religion; this hath been the worm that hath conſumed our flouriſhing gourd, and hath made our Church reſemble *Antigonus*, who was painted *imagine luſcâ*, with one eye or half a face, wanting its becoming features: therefore let us imitate the *Coloſſians*, who had not onely πίστιν but τάξιν, *Faith towards God*, but Order amongſt themſelves, *Coloſ.* 2. 5. not as ſome of the *Theſſalonians*, who walked ἀτάκτως not keeping their ſtations; let us not follow

Neque enim aliunde nata ſunt hæreſes, & aborta ſunt ſchiſmata, quàm indè quòd ſacerdoti Dei non obtemperatur, &c. Cyprian. Epiſt. 55.

Videns diabolus templa dæmonum deſeri, & in nomen liberantis mediatoris currere humanum genus, hæreticos movit, qui ſub vocabulo Chriſtiano doctrinæ reſiſterent Chriſtianæ. Auguſt. *Civit. Dei, lib.* 18. *cap.* 51.

Metaph. *à militibus qui ſtationem non ſervant*, Beza *in locum.*

Ecce habes Ecclesiam per totum mundum, noli sequi falsos justificatores, & veros præcipitatores, in illo monte esto qui implevit orbem terrarum, Auguſt. *in Epiſt. S.* Johan.

follow thoſe erratical ſtarrs and unſettled meteors that cannot abide confinement to their proper orbes: or as the untamed Colt that cannot endure fences and incloſures. Let us not with forgetful *Shimei*, paſs over the brook *Kidron*, but let that of the Apoſtle take place with us, *Brethren let every man wherein he is called therein abide with God*, 1 Corinth. 7. 24.

4. The Angels in Heaven lead a Converſation full of obedience and ſervice. *Auguſtine* and *Gregory* both tell us, that *Angelorum vocabulum nomen eſt officii non naturæ*, that the word Angel is more ſuitable to their imployments and offices, then to their natures and eſſences; for in propriety of ſpeech it ſignifies a meſſenger ſent from this or the other ſuperiour concerning ſuch affairs as are moſt emergent: hence theſe bleſſed ones in *Heb.* 1. 14. are ſtiled πνεύματα λειτουργικὰ miniſtring ſpirits; and indeed very ready and active they are in the obſervance of the divine mandates, and in the execution of their Makers pleaſure. There is no *torpor* or lazineſs ſeizes on them, they are not as *Solomons* ſluggard, or the ſecure *Sidonians*; but as the wheels of *Amminadab* ſo are they, or as the nimble lightning which with incredible ſwiftneſs darts it ſelf through the airy region: One goes and feeds *Eliah*, another directs *Cornelius*, another deſtroyes *Sennacheribs* army, another releaſes *Peter*; and at the laſt day they ſhall gather the Elect from the four winds of Heaven, to the new Jeruſalem.

So we; let us ſhew our Converſation to be Heavenly by our obedience, and let us ſerve our God

1. Timely and early, in the morning and ſpring of our days: let us not ſacrifice to our luſts and Satan the flower of our youth, and give the Almighty the lame and blind offering of our decrepit age. Let us be like *Obadiah*,

ah, who *feared the Lord from his youth*; remembring that under the law God would have the firſt fruits of the ears of corn, as well as of their riper grain; and that a young *Timothy*, a *Solomon*, and a *Samuel*, have ever been the greateſt favourites of the King of Heaven.

2. Let us obey our God willingly and freely; not as the ſlave that is afraid of the laſh of his Maſter, and ſo tugs at the Oar: let not a ſlaviſh fear, but a holy love be the incentive to our duty; let us ſerve our great Sovereign as well out of choice as neceſſity; let our tempers and diſpoſitions in this particular comply not with the ſturdy Oak, but the bending Willow, that when God ſays *ſeek my face*, our ingenuous ſouls may eccho out the Pſalmiſts reſpond, *Lord thy face we will ſeek*.

Miles in caſtris animo, oculis, auribus paratus ad omne imperium & intentum idem nobis ſit, in hâc militia ſequamur alacres & pleno gradu quocunq; vocantem imperatorem, Lipſ. *de Conſt. lib.* 1. *cap.* 14.

3. Let us ſerve our God indifferently; not to pick and chuſe of his precepts, minding onely thoſe that are moſt feaſible and leaſt repugnant to our ſenſual appetites. Let us meekly perform even a difficult commandment, and with *Jacob*, endure the heat of the day and the cold of the night. Let us be willing, with *Abraham*, to ſacrifice the Son of the promiſe, if God call for him, and to go to *Calvary* and *Moriah* as well as *Olivet*, if it be the injunction of our Heavenly Father.

4. Let us ſerve God conſtantly: let him have the morning and the evening ſacrifice, the daily tribute of a pure devotion; and if a day have paſſed wherein we have not yielded unto God our bounden duty, let us mark it in our Calendar, as the Roman Emperour, with *diem perdidi*, this was a piece of loſt time. Let our loyns be always girded and our lamps continually burning, that the Son of man may not find us idle. As the Heavens do not ceaſe their motions, nor the ſun to pace it through the Zodiack, and the fountains of water to

Non dormientibus provenit regnum Cælorum, nec otio torpentibus beatitudo æternitatis ingeritur, Proſp.

ſend forth their refreſhing ſtreams, ſo let not Chriſtians give over their ſpiritual exerciſes; let them not erect their *Herculeſ* pillars, but let their motto be *plus ultra*, we *preſs forward toward the mark for the prize of the high calling of God in Chriſt Jeſus*, Phil. 3. 14.

5. The Angels in Heaven lead a converſation full of abſtractedneſs from the world and all its enjoyments. Angels are not taken with our ſenſual pleaſures and earthly delights; the plenty of the fields, the income of the flocks, and the fruit of the vine, to them are inſignificant; the moſt Epicurean dainties are by them deſpiſed. If *Heliogabalus* were to make his feaſt, and *Cleopatra* to brew her cups with the moſt orient pearl, they would be as an inſipid thing to the Angelical palate. Let us kill a kid for thee, ſays *Manoah* to the Angel, but he replied, *though thou detain me, yet I will not eat of thy bread*, Judg. 13. 15, 16. So we; let us ſhew our Converſation to be heavenly, by our undervaluing of earthly things; let not the world be our beloved *Delilah*, neither let us idolize a creature enjoyment. Let not our hearts long after the fleſhpots of *Egypt*, nor ſay to the wedge of gold, *thou art my confidence*. Let us conſider, theſe things are unſuitable to our immortal ſouls, which are buds of Heaven, and bloſſoms of eternity, bubbled from the fountain of ſpirits, and which cannot be truly ſatisfied till they center and repoſe themſelves in God the onely complement of real happineſs and felicity. Beſides, earthly comforts are inconſtant and uncertain, and ſo not fit objects for our love; there is a deal of impoſture in ſublunary contentments, and they have their flux and reflux, like the floating *Euripus*. You ſhall ſee one to day upon mount *Piſgah*, and by and by he takes up his lodging in *Hadadrimmon* the vale of tears: παρέρχεται τὸ σχῆμα τοῦ κόσμου, ſays the Apoſtle,

ſtle, *the faſhion of the world paſſes away*, 1 Corinth. 7. 31. The beſt Emblems we can ſet out the world by, is a dying Taper, a fading Meteor, or an Abortive which in one day fills the Calendar both with its birth and diſſolution. Such a fickleneſs in theſe terrene acquirements, that *Alexander* made a ſword to be portrayed upon a table within a wheel, intimating that what he had got by conqueſt was ſubject to be changed and altered by the wheel of fortune.

Locutio deſumpta eſt à theatro, Grot. *in locum.*

Noli huic tranquillitati confidere, momento temporis mare evertitur, & eodem die in quo luſerunt navigia, abſorbentur, Sen. Epiſt. 4.

And *Seſoſtris* having his Chariot drawn with four captive Kings, obſerved one of them ever and anon to look behind him; being asked the reaſon, ſaid, *cogito de mutabilitate fortunæ*, I am meditating of the alterations of fortune, for that part of the wheel which is the higheſt, is preſently again the loweſt, which to me is an emblem of the inconſtancy of earthly joyes.

Fœlices enim vel nos vel filios noſtros, non divitiæ terrenæ faciunt, aut nobis viventibus amittendæ, aut nobis mortuis à quibus neſcimus (vel forte à quibus nolumus) poſſidendæ, Deus eſt qui fœlices facit, qui eſt mentium vera opulentia, Auguſt. *de Civit. Dei lib.* 5. *cap.* 18.

Let us alſo take a ſurvey of their uſeleſneſs as to the help of our afflicted bodies; a velvet ſlipper cannot cure the gout, nor the gold of *Ophir* ranſom us from a diſtemper. All our affluence cannot repair a breach in our clay cottages, but we lie and die upon our languiſhing couches notwithſtanding worldly aſſiſtances. Neither can they in the leaſt advantage our ſouls: all the oyl in the world cannot ſmooth the face of a galled conſcience, nor all the wine exhilarate the ſpirit of a guilty criminal. Tis ſaid of *Tiberius*, that all the divertiſements of the Empire were not able to ſecure him from inward ſcourges, and as for the redemption of our ſouls, we know that cannot be with *corruptible things, as ſilver and gold*, but onely *with the bloud of Jeſus Chriſt*, 1 Pet. 1. 18.

Nec fortunæ nec ſolitudines protegebant, quin tormenta pectoris fatearetur, Tacitus.

There-

Sic tenere quæ ſunt hujus mundi, ut non teneamini in mundo, terrena res poſſideatur, non poſſideat, ſit res temporalis in uſu, æterna in deſiderio, Gregor. Homil. 14. *in Luc.*

Therefore let us live by faith and not by ſight; mind thoſe things that are eternal, and not dote on thoſe that are tranſitory and temporal. Let us not content our ſelves with the prodigals husks, when as we may eat of the tree of life in the midſt of the paradiſe of God. Let us not adore the broken Ciſterns and deſpiſe the water of the heavenly *Bethlehem*. Let us with *Moſes* have an eye to the recompence of reward, to the Crown of Righteouſneſs, and to the exceeding eternal weight of glory; and though we muſt uſe theſe worldly things, yet let them be onely as a neceſſary *viaticum* in our journey towards our deſired home.

Laſtly, the Angels in Heaven lead a Converſation eminent for praiſe and thankfulneſs. This is the Saints everlaſting work, they make up a heavenly quire, and are ever ecchoing out their melodious notes. There the ſons of the morning ſhout with joy: *David* tunes his harp, and *Moſes* and *Deborah* ſing their ſongs of deliverance. Were we but a while rapt with Saint *Paul* into the third Heaven, what praiſes ſhould we hear them give to the Father of Spirits, who hath ſettled them in eternal bliſs, ranſomed them from the flames of the infernal Tophet, and hath made them Kings and Prieſts unto himſelf. The Scriptures record ſome of their Anthems, how they ſay *Holy, Holy, Holy, Lord God Almighty, Thou art worthy to receive honour and glory and power, for thou haſt created all things, and for thy pleaſure they are and were created, Revel.* 4. 11.

Vid. præconia Conſtant. mag. in ejus vitâ, referent. Euſeb. *cap.* 56, 57, 58. *lib.* 2.

So we; let our Converſation be Heavenly in reſpect of our continued praiſes; they are a ſpecial ſacrifice we owe to God, he ought to have *the Calves of our lips*, and moſt rightly doth inherit *the praiſes of Iſrael*: hence the Jews had this godly uſage, that in their writings when they named

named God, they did inſert this abbreviature, *the holy*, or *the bleſſed one*; and when they celebrated the paſs-over, at the end thereof they had the great *Halelujah*, conſiſting of ſeveral Euchariſtical Pſalms. Let us in like manner ſpeak good of his name with *Jacob*, Gen. 32. 10. and with *Abraham*, ever and anon erect an altar to the Lord the everlaſting God. *Plato* thanked God he was a man, not a bruit; a Grecian, not a Barbarian. How highly did *Darius* reſent the kindneſs of *Polyſtratus*, who brought him a little water before his departure. Let not the heathens out-vie us who have a nobler and diviner light to guide us, and more rich and glorious priviledges; Let us praiſe our God for the formation of our bodies, which are *fearfully and wonderfully made*, which are animated with rational and immortal ſouls, when as we might have been as the horſe and the mule in whom there is no underſtanding: as alſo for the redemption of us, that he hath kept us from ſinking in that ſad abyſs of ſin and miſery whereinto we were plunged; that when by our prevarication we had made our ſelves children of wrath, that he gave his Son to make an atonement for us, and to reconcile us to himſelf through the Bloud of the everlaſting Covenant. Let us bleſs him for our preſervation, that we are ſecured from ſad miſchances and direful caſualties; that we eſcape the ſnare of the fowler and the net of the hunter; that he protects us from the rage of bruits, the fury of Elements, the rod of the oppreſſour, and the hand of the enemy: Bleſs we him likewiſe for the conſervatives of life; that we have bread to eat and raiment to put on, that the gates are not black with famine, nor the wells dry without water; but that we have the dew of Heaven, the fat of the Earth, the

Quiſquis es mortalium, hoc mihi extremum calamitatis genus accidit, ut pro tanto beneficio dignas tibi gratas referre nequeam; at referat Alexander, Alexandro *verò dii, pro ejus ſummâ in meos humanitate & clementiâ*, Juſtin. *lib.* 2.

kidneys of wheat, and the pure bloud of the grape; that the clouds drop fatneſs, affording us the former and later rain in their ſeaſons; that he makes peace within our borders, that our ſwords are turned into plowſhares, and our inſtruments of war into pruning hooks, ſo that we ſit peaceably under our vines and fig-trees, having none to make us afraid. Let not the ſtains of a baſe ingratitude cleave to us, that *we lightly eſteem the Rock of our ſalvation.* Let us not be as the *Athenians*, who baniſhed moſt of their noble Philoſophers after they had done ſuch worthy atchievements for them; or as the *Romans* who exiled *Scipio Africanus*, after he had made their City the miſtreſs of the World; this is not handſom carriage towards ſo good a Benefactour: But let us ſay, *Deus nobis hæc otia fecit*, the Lord hath done great things for us whereof we are glad; and therefore bleſs the Lord O our ſouls, and all that is within us magnifie His holy Name: *Bleſs the Lord O houſe of Iſrael, bleſs the Lord O houſe of Aaron; bleſsed be the Lord out of Sion who dwelleth in Jeruſalem*, Pſal. 135. 19. Theſe gratulations will be acceptable to the Almighty, and ſpeedily enter the ears of the Lord of Sabbaoth, theſe are μελέτη ζωῆς προοίμια, a foretaſt of Heaven, and a ſweet preludium to our everlaſting duty.

Chryſoſt.

Uſe 1. All which by way of improvement and Application may teach us to learn this great leſſon of imitating the holy Angels, and to follow their divine example. Conformity to the Church Militant is the ſcruple of many, and is yet the diſpute of our times; but none, I hope, will be ſo bold as to quarrel with the Church Triumphant; they above can pretend to the doctrine of Infallibility in a higher meaſure then the Papal chair; and ſo we may ſafely be their imitatours. Therefore as the

the Iſraelites in their paſſage to the earthly *Canaan*, had an eye to the Cloud and Pillar of fire; thus we in our journey to the heavenly, ought well to heed thoſe glorious *Seraphims*, thoſe burning lights, for ſo their name imports, the *Septuagint* rendring them ἐμπρησὰς, *comburentes vel incendentes*, becauſe they were inflamed with the fire of the Divine love.

Seneca uſed to ſay, whereſoever I go I carry *Demetrius* along with me; and writing to his friend *Lucilius*, he bids him ſet before him *Cato* or *Lelius*, or ſome perſon that walked moſt exactly according to the Canon of Morality. So let us ſet before us theſe Angelical Beings, tread in their ſteps, that our Converſations may be regular, and we may take the right road to Eternal Glory. Neither let us object and ſay, alas how can we imitate them, they are ſpotleſs and perfect Creatures, not compoſed of contrary qualities; but we are kept down with the poize of the body, the tyes of ſenſe, and the ſolicitations of a carnal appetite. Well if we cannot be as abſolutely holy as they, muſt we uſe no endeavours to be holy at all? muſt the Scholar throw away his Book, becauſe he cannot arrive at the knowledge of his teacher? or the Apprentice his tools, becauſe he cannot equalize the Maſter Workman? Let us ſtrive and beſtir our ſelves and beg of God the aſſiſtance of his enlivening Spirit, that we may *walk and not be weary, and run and not faint.* Let us do in this caſe as *Phaltiel* the ſon of *Laiſh*, who went weeping behind his wife to *Bahurim*; ſo ſeeing in the paths of righteouſneſs we cannot hold an Angels pace, let us follow behind lamenting the defects of our duty, and the blemiſhes of our Converſation; and what is wanting in our obedience as to its perfection, let it be ſupplied in the ſincerity.

Elige Catonem vel remiſſioris animi virum Lælium, *illum ſemper tibi oſtende, vel cuſtodem, vel exemplum*, Senec. Epiſt. 11.

Si ad portum pervehi vis, navem remis admovere oportet, & vela expandas, non ut otioſus capes & expectes ab alto ventum, Lipſ. de Conſtant. *lib.* 1. *cap.* 22.

Uſe 2. But in the ſecond place, if we are to imitate the holy Angels, how may it reprove many who having taken upon them the profeſſion of Chriſtianity, have nothing of an Heavenly reſemblance in their Converſations. Come to Purity, their ſouls are ſinks of ſin and cages of uncleanneſs; their tables are full of vomit, their mouthes full of curſings and execrations, their hands beſmeared with bloud, and by their cuſtom in ſinning they have contracted the ſpots of the Leopard, and the blackneſs of the Ethiopian. Come to Unity, they ſpurn at it together with brotherly love: like Salamanders they live in the fire of contention, ſet open the temple of *Janus* and ſacrifice unto fury. They are for the torrid Zone of quarrels and diſputations, as if the temperate climate of moderation were inhabitable; and with *Nero* ſtrive to make a conflagration, hoping to warm their hands at theſe deſtructive flames. Come to Order, many regard not this; they would turn Monarchy into Democracy, and make the nobles of *Iſrael* ſervile *Chams*, they would have the ſpade and ſcepter of equal value, and upon all magiſterial Supremacy would pronounce the Edomites language, *down with it, down with it, even to the ground!* How diſorderly are many as to the Church, they would have *Aaron* to lay aſide his breaſt-plate, and think that any as well as the lawful Prieſt may offer the Divine incenſe, ſetting a temple upon mount *Gerizin* in oppoſition to that of *Jeruſalem*, placing men over Congregations without the Divine diſpoſition, make Miniſters without Ordination, the plague and bane of Religion ſitting not in the Paſtoral but in the Peſtilential Chair, as *Cyprian* complains. Come to Obedience, how many neglect the Duties of the firſt and ſecond Table, they are for an eaſie Religion, & can be content to be perſwaded that the *Antinomian* Doctrines are the

Qui contemptis Epiſcopis, & Dei ſacerdotibus, conſtituere audent alind altare, Cypr. *de unit. Eccleſ.*

Cypr. *Ibid.*

the greateſt verities. Come to Abſtractedneſs from the world, how many are ſtrangers to it? the world and their ſouls cleave one to another, as *Jonathans* did to *David*: the mammon of unrighteouſneſs is their adored Deity: they labour for the bread that periſhes and heap up gold as duſt; as if they made an agreement with Hell, and a Covenant with the grave, and as if their bodies were like the ſcales of *Leviathan* which could not be pierced with the Spear of death.

Ecce mundus in ſeipſo aruit, & tamen in cordibus noſtris floret, fugientem ſequimur, & labenti inhæremus, Gregor. Homil. *ſuper Evang.* Johan.

And laſtly come to praiſe, how many have a taking hand, but no praiſe-ſpeaking mouth? they take no notice of the Divine Goodneſs, but applaud onely their own induſtry, and reſt upon ſecond cauſes: like the *Egyptian* Husbandmen that worſhipped *Nilus*, but never looked up to him that made it overflow its banks. This is the caſe of too many who name the Name of Chriſt: and ſuch untoward Converſations many of us lead that 'tis to be feared God will yet ſend deſtroying Angels againſt us, that ſeeing we will not regard them as examples, we ſhall feel them as executioners.

Uſe 3. If we are to imitate the holy Angels, let it be matter of Caution to us that we do not follow Satan and his Apoſtate Legions, thoſe groſs revolters from God, who for their Crimes were thrown out of the third Heaven into the lower regions, and are kept in chains of darkneſs till the judgement of the Great Day. What a Converſation the Devil leads I ſhall ſhew in a few Particulars.

1. He is a ſworn enemy to Chriſt and the Goſpel. No ſooner came the holy Jeſus into the world but Satan deviſed his overthrow, Firſt he ſet *Herod* his proxie awork, who by a deſparate ſtratagem thought to have involved him in the maſſacre of the martyred Innocents; that failing, the Devil comes and perſonally holds a conteſt with

him in the wilderneſs, thinking to foil him as he did our firſt parents in the Garden of *Eden*. No ſooner was the Goſpel propagated, but he ſtirred up Jews and Gentiles, Epicureans and Stoicks, and all the kingdoms of the Earth, leaſt it ſhould run and be glorified. When Saint *Paul* would have come to *Theſſalonica*, Satan hindred him; and afterwards when Chriſtianity got ſome footing, how did he ſtir up the Roman Emperours who battered it with ten ſucceſſive perſecutions; more eſpecially he got *Julian* to uſe policy as well as power, who ſtrove to raze the name of Chriſt from under heaven, commanding that the children of Chriſtians ſhould not be trained up in Arts and Sciences, that the vail of darkneſs and ignorance might cover their faces, and ſo Chriſt and Goſpel myſteries might be riddles to them. But let us have a care of ſuch a carriage as this. Who ever magnified himſelf againſt Chriſt and proſpered? who can brag of his triumphs over the Son of God? the fatal *Exit* of *Antiochus*, *Julian*, *Maxentius* and ſuch like, may diſcourage us from ſuch attempts. What are we to ſtand it out againſt Divinity? A head of glaſs to a head of braſs? There is as great a diſproportion betwixt a victorious Meſſiah and a frail mortal, as betwixt the thiſtle and the Cedar in Lebanon; the ſmall Ant and the great Behemoth, whoſe bones are as pieces of Braſs and barrs of Iron. Neither let us lay blocks in the way of the Goſpel, it is the truth and ſhall prevail; it hath the ſeal of Heaven upon it, and the malice of Earth and Hell ſhall never foil it: therefore let this be our paſſionate wiſh that in all things the Lord Jeſus may have the preheminence, that all the kingdoms of the earth may be the kingdoms of the Lord and of his Chriſt; and that the Houſe of the Lord may be eſtabliſhed upon the tops of the mountains, and all nations may flow thither, *Iſa.* 2. 2.

Julianus vetuit, nè Chriſtianorum liberi poetas, & alios ſcriptores Gentiles perdiſcerent, néve horum doctores audirent, Sozom. *lib.* 5. *cap.* 17.

Vide Hieron. *ad* Heliodor. *lib.* 2. *Epiſt.* 22.

Exquiſitior crudelitas veſtra magis eſt illecebra ſectæ, plures efficimur quoties metimur, ſemen eſt ſanguis Chriſtianorum, Tertul. *in* Apol. *in fine.*

2. The

2. The Devil ſpends his time in enticing men to ſin: he hath his βάθη and νοήματα his depths and devices as the Scripture ſpeaks, he can ſuit himſelf to all humours, and diſh up meat for every palate; he hath an Apple for *Eve*, a Grape for *Noah*, a Bag for *Judas*, and changes of Raiment for *Gehezi*. Rather then men ſhall keep the even way he will draw them to ſome extream or other, either make them lean to an old ſuperſtition, or cheat them with a new light or revelation, or cauſe them to be given up to a ranting licentiouſneſs: but let us not be the Devils journey-men in alluring men to ſin: we have tranſgreſſions enough of our own, and had not need to have the bloud of others to anſwer for; therefore let us not put the bottle to our neighbour, nor ſay, *Come caſt in thy lot amongſt us*; or lay a ſtumbling block as *Balaam* did; but let us rather induce men to holineſs by our ſavoury counſels and pious examples. Let us ſee if we can ſtop the furious *Jehues* in their march towards Hell and eternal Damnation. See if we can make the *Shunammite* return, and haſt the Prodigal home to his fathers houſe, *knowing that he who converts a ſinner from the errour of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins*, as it is, *James* 5. 20.

Rev. 2. 24. *Quos non deti-nere potest in viâ veteris cæ-citate, circum-ſcribit & deci-pit novi itineris errore*, Cypr. *de unit. Eccleſ.*

Si tanta mer-cedis eſt à mor-te eripere car-nem, quamvis moriturum, quanti eſt me-riti à morte a-nimam libera-re, Gregor.

3. The Devil is a ſlanderer, an accuſer, for ſo his name imports, hence he is ſtiled Rev. 12. 10. *the accuſer of the brethren who accuſes them before God day and night*, he ſpoke evil of *Job* to God, and told him if he touched his fleſh he would curſe him to the face. Thus he calumniated *Joſhua* the high Prieſt and the Church of *Iſrael*, till the Lord rebuked him: and to our ſhame be it ſpoken, many come too nigh Satan in this particular, they ſtrive continually to defame their brethren and to make their names which ſhould be as a pretious ointment, like the ſnuff of a can-

*Scias hoc tempo-re eſſe opus Dia-boli, ut ſervos Dei mendacio laceret, & glo-rioſum nomen falſis opinioni-bus infamet, ut qui conſcientiæ ſuæ luce claref-cunt, alienis rumoribus for-dident*ur, Cyprian. *Epiſt.* 52.

candle, altogether offenſive and unſavoury. All their Arithmetick is to reckon their neighbours crimes, all their buſineſs to obſerve the Errataes of mens Converſation, and are Chymiſts onely in this to extract the ſweetneſs out of their aſſociates reputations. Thus the Primitive Chriſtians were abuſed with nick-names and words of reproach, by men of *Belial*; all their holy actions mis-interpreted; which made *Tertullian*, *Juſtin Martyr* and others write their defenſive Apologies; and as it was then, ſo now none can go without a cenſure. If a man be of a quiet and ſedate temper, he paſſes for a Lukewarm *Laodicean*; if he be active and ſtirring then he is a fiery *Zelot*; if he ſeem to ſtand up for the doctrine of Juſtification by Faith, he is accounted a *Solifidian*; and if he be inclined to good works and alms-deeds, then he is for Papiſtical merit. But let us beware of this, and exerciſe Chriſtian Charity which thinketh no evil, but beareth all things, and hopeth all things. Let us not make blots where there be none, magnifie *Peccadillo's*, as if they were groſs impieties, and if our brother ſhould offend, let us not trumpet out his ſin and ſhame: it behoves us rather with *Sem* and *Japheth* to cover his nakedneſs, and if we can, reſtore him with the ſpirit of meekneſs, conſidering as the Apoſtle ſays, *that we our ſelves may alſo be tempted*, Gal. 6. 1.

Sic pontificii accuſabant proteſtantes & Sander. Stapleton. Fevarden. vide R.P. Morton. *in Antidot. contra merita*, cap. 20. ſect. 2.

Detractores ſunt canes Diaboli, gregem ejus cuſtodientes, &c. Paral. *de vitio ling.* lib. 2. Tractat. 9.

4. The Devil is full of pride: So far as we can ſee, that was his Primitive ſin, and ſo much ſeems to be intimated in the 1 *Tim.* 3. 6. where it is commanded that a Biſhop ſhould not be a *novice* (that is, one newly come to the faith) *leſt being puffed up with pride, he fall into the condemnation of the Devil*: and this he retained after his Apoſtacy; Surely it was his haughty humour led him to conteſt with our bleſſed Saviour, and to diſpute with *Michael* about the body of *Moſes*, though it may be, other ends too were pro-

Cornel. à Lapide. Piſcat. *in locum.*

Ait Auguſtinus, *Diabolum elatione inflatum, voluiſſe nominari Deum, in quæſt. vet. & nov. Teſt.*

propoſed in theſe altercations. And thus he remains a defier of God, an oppoſite to Jeſus Chriſt, and a ſworn enemy to the ſons of *Adam*. But let us avoid this ſin: And firſt let us take heed of an Atheiſtical pride. Some live as if they were Independents, and were not obliged to the glorious God: with *Pherycides* they laugh at a Deity, eſteem the exerciſes of Religion as a piece of pageantry, jeſt at Heaven and Hell and the Myſteries of the Kingdom, as if they were deluſive Doctrines, and the moſt Romantick fooleries. But this pride will be humbled ere long: God ſometimes takes them to task here, and makes them fired Beacons of his indignation, that others may hear and fear, and do no more ſo wickedly; and if ſuch be not met with preſently, yet He whom it may be with *Julian*, they call the Carpenters Son, will provide a Coffin, (and a worſe thing too) for them (as the holy man predicted.)

Sozom. *lib.* 6. *cap.* 2.

2. Others have a ſpiritual conceitedneſs: they look upon themſelves as the Grandees of Religion; the great Monopolizers of Grace and Piety; the chariots of *Iſrael* and the horſemen thereof: they look on others as punies and underlings, and vaunt it with the Phariſee, *God I thank thee I am not as other men are*: If a man have been brought up at the feet of *Gamaliel*, or with *Moſes* be skilled in the learning of the Egyptians; they ſhake their heads at him as an *Epicurean* or a *Stoick*: As if ſpiritual graces and natural acquirements could not reſide in one and the ſame ſubject. If there be another that ſtrives to be an active Chriſtian rather then a talking one; they hoot at him as a ceremonious Legaliſt, and paſs their raſh cenſures upon the ſobereſt Saints, as if they were acquainted with the counſels of Heaven, and knew who were Apoſtles and who Apoſtates: but know, God hath not intailed his grace and favour upon two or three individuals. There is

a fountain set open for *Judah* and *Jerusalem*; and *in every nation, he that feareth God and worketh righteousness, is accepted by him.* And surely I should most distrust those persons that boast they are so cock-sure of salvation, that brag in every company of shinings and sealings, of sonship and adoption: certain I am, the truest Christians *work out their salvation with fear and trembling*, and walk humbly with their God: That traveller always makes the least noise that hath the greatest charge of treasure. Therefore let us be cloathed with humility; let us confess with *Abraham*, we are but as dust and ashes before the Lord; and learn of Christ to be meek and lowly in Spirit, uttering the Publicans *miserere, God be merciful to us sinners.* And let us have an affectionate carriage towards our brethren, let the law of kindness be in our tongue, accounting our selves rather with the holy Apostle the greatest of sinners, and the least of Saints; and owning all the professours of the truth *as members of the same mystical body, whereof Jesus Christ is the head.*

Vera pietas nescit supercilium, simulata sanctitas gravis est asperitate morum. Erasm. *in* 1 Corinth. 13. 4.

There be several other particulars in which we may imitate Satan; as in his Apostacy, envy and malice, lusting to do mischief, which I shall not now insist upon; all which we are to avoid as so many rocks and precipices in our passage to the land of promise: knowing this, that those that are fellows with him in sin, shall be co-partners with him in punishment, and shall take up their lodgings with him in the infernal dungeons, where they shall do severe penance for their impieties, till eternity confess a period.

Quamobrem hoc tene, differri aliquando impios non dimitti, nec crimen quenquam in pectore gestare, qui non laetam Nemesin in tergo, Lips. *de* Constant. *lib.* 2. *cap.* 13.

Use last.

But rather be we exhorted to follow the best examples, and to choose the safest road, even that path which the blessed Angels have chalked out unto us. Every noted Philosopher of old had his train, to whom his dictates were

were as ſo many Oracles, and who received his precepts with the higheſt reverence and veneration; let us not then ſlight theſe noble *Heroes*, who do afford us an exact method and lively repreſentations of our incumbent duty. Let us not ſit and pore upon the earth, make circles in the duſt, and tye our ſelves to the modes and forms of depraved mortals, when we have ſuch a rare copy and exemplar given us by thoſe Divine intelligences. Let not our untamed paſſions hurry us out of the ſtrait road of piety and vertue, leſt we vex their ingenuous natures, and cauſe them to deplore our ſad excurſions and eccentrical motions. But let it be our care and ſtudy to perfect holineſs in the fear of the Lord, that they may rejoyce over us, and congratulate our proficiency. In a word to wind up all, let our Purity be conſpicuous, and our Unity be obliging; Let our Order be exact, and our obedience Univerſal: Let our abſtractedneſs from the world be through, and real, our praiſes large and perſevering; then ſhall we truly be ἰσάγγελοι, like to the Angels as in duty, ſo in glory; then ſhall we be taken up to them to mount *Sion* and the new *Jeruſalem* which is above, where we ſhall ſee God face to face, and know even as alſo we are known, where our heads ſhall be environed with glorious Crowns, our hands dignified with graceful Palms, our bodies clothed with garments of light and immortality, our to[illegible] alſo ſhall always ſound out Canticles of Triumph, to th[illegible] ever bleſſed and adored Trinity, even that of the Saints and Angels, *Bleſſing, honour, glory and power be unto him that ſitteth upon the Throne, and to the Lamb for ever and ever. Amen.* R[illegible] 13.

Si neceſſariam habemus familiaritatem dignationis Angelicæ, cavenda eſt nobis eorum offenſa, & in his maximè exercendum, quibus novimus eos oblectari. Bernard.

FINIS.

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